Naos And Satan

What was interesting and in hindsight important about the Longusian occult tradition was that there was no overt satanism; no insight roles; no dialectic of interference in the world by means of politics or otherwise; no support for whatever reason of National Socialism; no Labyrinthos Mythologicus; no labyrinthine esotericism; no polemics against other occultists of whatever tradition or none; no propaganda designed to "sell" the tradition; and no references to opposing something termed a "magian ethos".

This lack of complication, lack of propaganda, and lack of causal abstractions such as Satanism was obvious in the typescripts collected under the title *Naos: A Practical Guide To Modern Magick* which was the first foundational text of Longusian occult tradition to be published. (i)

It was also evident in the novels that formed The Deofel Quartet (TDQ) - the other foundational texts (ii) - for they were concerned with individuals and their interactions with other individuals as well as with sorcery (magick) with this sorcery assuming a variety of forms from conventional ceremonial (group and satanic and sexual) ritual - as in Falcifer - to hidden ancestral and communal - as in The Giving - to the individual and empathic. In TDQ, politics and political revolution and the overthrow of society make no appearance, and while satanism both conventional and otherwise does, it is left to the reader to decide what it means for the individual, as for example in Falcifer where it is hinted it may be a charade or possibly a gateway to some 'dark gods' ancient or archetypal or otherwise; or quite simply understood as a personal experience to be learned from and thus as just one part of a much longer esoteric hermetic quest for Lapis Philosophicus. (iii)

This lack of public explanation, and of commentary, was a most redeeming and necessary esoteric feature given that the tradition was privately taught on an individual basis in the manner of ancient hermeticism.

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(i) A rare 1992 printed edition of *Naos* is in The British Library, General Reference Collection RG.2021.a.13 (BNB GB9328754)

A 128-page facsimile of the 1989 typescripts is available at https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

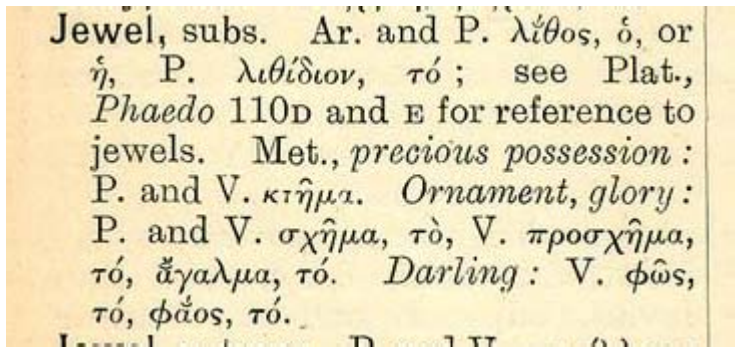
(ii) The Longusian edition of The Deofel Quartet is available at https://archive.org/download/deofel-longusian-collective/deofel-longusian-collective.pdf

(iii) As a term Lapis Philosophicus means the "jewel of the alchemist", and not the "philosopher's stone" since in alchemical texts, such as *Theatrum chemicum, praecipuos selectorum auctorum tractatus de chemiae et lapidis philosophici antiquitate,* the term Philosophicus means an alchemist and not, as is commonly said, a philosopher, just as lapis (qv. λίθος τῶν σοφῶν) when used in Latin alchemical texts means "jewel" and not "stone".

Hermetic tradition relates that λίθος as a jewel, or precious stone, was attested by Herodotus, who in The Histories, Book II, 44, wrote, in reference to "the sacred Temple of Heracles", ἡ δὲ σμαράγδου λίθου λάμποντος τὰς νύκτας μέγαθος.

It was possibly used in the same way by Aristotle who wrote, in reference to the Nine Archons, ἀναγράψαντες δὲ τοὺς νόμους εἰς τοὺς κύρβεις ἔστησαν ἐν τῇ στοᾷ τῇ βασιλείῳ καὶ ὤμοσαν χρήσεσθαι πάντες. οἱ δ᾽ ἐννέα ἄρχοντες ὀμνύντες πρὸς τῷ λίθῳ κατεφάτιζον ἀναθήσειν ἀνδριάντα χρυσοῦν, ἐάν τινα παραβῶσι τῶν νόμων: ὅθεν ἔτι καὶ νῦν οὕτως ὀμνύουσι. Athenian Constitution, 7.1

Also, as noted in *English–Greek Dictionary: A Vocabulary of the Attic Language* by S. C. Woodhouse, published by Routledge & Kegan Paul in 1910, the term λίθος describes a jewel, as in Plato: ὧν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ τοιαῦτα: ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιοῦτον εἶναι καὶ ἔτι τούτων καλλίω. Phaedo 110 δ-ε


Jewel, subs. Ar. and P. λίθος, ὁ, or ἡ, P. λιθίδιον, τό; see Plat., *Phaedo* 110D and E for reference to jewels. Met., *precious possession*: P. and V. κτῆμα. *Ornament, glory*: P. and V. σχῆμα, τὸ, V. προσχῆμα, τό, ἄγαλμα, τό. *Darling*: V. φῶς, τό, φάος, τό.

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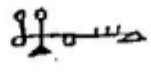
Satanism And Naos

The Seven Fold Way as described in *Naos* is devoid of satanism both theological and ritual. Satan is mentioned in Part Two, Esoteric Sorcery; that is, in regard to the practical 'External Magick/Sorcery' associated in the Seven Fold Way with the second stage, that of External Adept. The context is the Occult vibration of names "to create or 'draw down' a particular force or entity in a magickal working," with satan thus associated with the second septenary sphere, Mercury, with other spheres associated with other names

Planet	Word	Appropriate Workings
Moon	Noctulius	Hidden knowledge
Mercury	Satan	Lust/Indulgence
Venus	Darkat	Love/Enchantment
Sun	Karu Samsu	Prophecy/Revelations
Mars	Shugara	Death/Destruction
Jupiter	Davcina	Wealth/Success
Saturn	Vindex	Chaos/Disruption

In this guise, 'satan' is one of many archetypes - or supernatural entities - employed in External Magick. As an archetype associated with the sphere of Mercury it - he/she/they {1} - is/are linked to an alchemical process, and as a'dark god' - Shaitan - to one of the paths linking the seven spheres:

	Path	Word of Power	Sigil	Image
1	☽ → ☿	Noctulius		XV
	☽ → ♀	Nythra		XIII
	☽ → ♂	Shugara		XVIII
	☽ → ☉	Shaitan		VII
	☽ → ♃	Aosoth		XIV
	☽ → ♄	Azanigin		X
	☿ → ♀	Nekalah		VIII
	☿ → ☉	Ga wath am		0
	☿ → ♂	Binan ath		I
10	☿ → ♃	Lidagon		XI
	☿ → ♄	Abatu		XVI
	♀ → ☉	Karu samsu		VI
	♀ → ♂	Nemicu		XVII
	♀ → ♃	Mactoron		II
	♀ → ♄	Velpecula		XIX
	☉ → ♂	Kthunae.		IV
	☉ → ♃	Atazoth		V
	☉ → ♄	Vindex		XII
	♂ → ♃	Davcina		III
	♂ → ♄	Sauroctonos		IX
21	♃ → ♄	Naos		XX

Septenary Pathways

(The heading 'Image' refers to the Major Arcana of the Tarot, as described in Naos)

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The Alchemical Process

Stage	Process	Word	Sigil	Season	Form
☽	Calcination	Nox		Aries	Night
☿	Seperation	Satan		Scorpio	Indulgence
♀	Coagula-tion	Hriliu			Ecstasy
☉	Putrefac-tion	Lux			Vision
♂	Sublima-tion	Azif		Libra	Blood
♃	Fermenta-tion	Azoth		Capri-corn	Azoth
☾	Exaltation	Chaos			Thought

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Satan/Shaitan is thus conceived as a type of energy associated with, or which symbolizes, human lust and indulgence and does not have any superiority among the 'dark gods' described in *Naos*, with Atazoth {2} described as the most powerful of the Dark Gods and Shaitan stated to be 'an' - not 'the' - Earth bound representative for the Dark Gods. All of which entities are used, evoked via sorcery, in a practical way, as a learning experience by an External Adept. The External Adept is then expected to leave such external sorcery behind and advance toward the next stage, that of Internal Adept the crux of which is the learning experience of living alone in a wilderness area for at least three months. {3}

The much vaunted 1984 *Black Book of Satan* is therefore just something temporarily used by an O9A External Adept as part of their training; just one aspect of their sinisterly-numinous pathei-mathos; one part of their novitiate 'rite of passage' and thus used by them when they organize and run a 'satanic temple' for between six and eighteen months. They then move on to the other tasks of the Seven Fold Way.

The Longusian Collective
2024

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{1} There is an interesting discussion in *Some Notes Concerning Language, Chants, and Acausal Entities* (2011) about human gender in relation to acausal-entities/dark-gods:

"[When] we consider a matter such as entities – living beings – existing or dwelling in what we term the acausal continuum, then it is to be expected that they will exist, and will behave, in a way different from such living beings that we normally interact with in our own causal continuum. That is, that they may possess qualities which beings living in our causal phenomenal world do not.

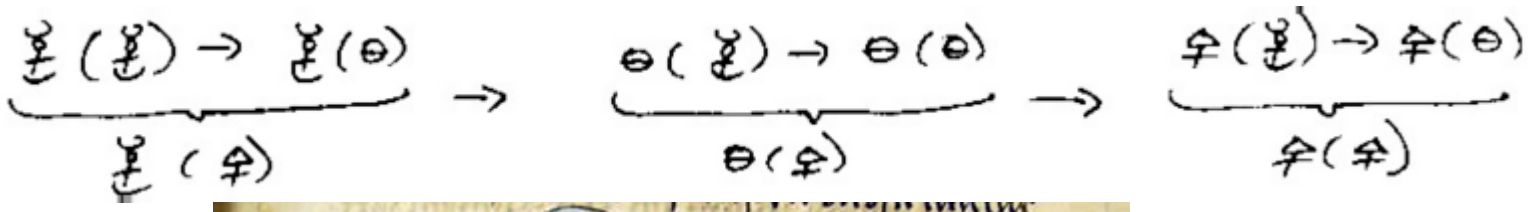
For example, do such acausal entities as the ONA esoteric tradition mentions possess the quality, the behaviour, we describe as biological gender, and which gender we ascribe to most living beings in the causal (with some exceptions, such as monomorphic life). Or is our biological notion of gender irrelevant to such acausal beings? Also, do such acausal entities have the quality, the behaviour, we describe as discrete singularity so that, for example, they have a distinct body separate from other bodies and thus occupy a finite Space at certain specific moments of causal Time?

These questions further raise the issue of language – of how we describe them or denote them by some name, and whether the grammar we have developed is apt in the case of such acausal entities. For instance, is a word such as Noctulius a male or a female name? Ditto with Satanas. Or is a name such as Kabeiri that of a single entity or of a plurality of such entities? Is Satanas, for example, even a name in the normal grammatical sense – that is, a proper name? If so, is it singular or plural?

Thus, is it correct or necessary to apply the rules of ordinary grammar – such as declension – to such a descriptive word? If not, what does that mean in respect of how the name is used, for instance in some chant to esoterically invoke such an entity? This raises general questions about the nature of both language and grammar." https://web.archive.org/web/20140113001600/http://omega9alpha.files.wordpress.com/2013/11

/concerning-esoteric-and-exoteric-languages.pdf

{2} According to hermetic tradition Atazoth *(At*-azoth) means an "increasing" of Azoth, where Azoth, as illustrated in the manuscript *Rosarium Philosophorum*, is a combination of Alchemical Mercury, Alchemical Salt, and Alchemical Sulphur, whose nine combinations form the pieces of the modern alchemical Star Game.



Rosarium Philosophorum (MS Ferguson 210, University of Glasgow Library)
Azoth: Tria Prima (Paracelsian Trinity)
The combination of Alchemical Mercury, Alchemical Sulphur and Alchemical Salt

An illustrated guide to the modern alchemical Star Game is available at https://archive.org/download/star-game-101/star-game-101.pdf

{3} The neglected text *The Diary of an Internal Adept* is a transcription of the handwritten journal of one candidate and is an honest and revelatory narration of the rite undertaken in the 1990s in the Outer Hebrides. It is available at https://web.archive.org/web/20230913060118/https://theo9away.files.wordpress.com/2021/12/diary-internal-adept-v1.pdf

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